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Truest History Reading

AN EDITORIAL

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ON THE HORIZON OF THE CHRISTIAN CHURCH

CHURCH COOPERATION ON COLLEGE CAMPUS

A conference dealing with the specific problem of church cooperation on the college and University campus has been called by the Continuation Committee of The Interdenominational Student Conference, which was held as Evanston, Illinois, during the Christmas holidays of 1925. The meetings will be held at the George McKinley Memorial, University of Illinois, September 6-9 inclusive. The attempt is being made to keep a fifty-fifty ratio between students and student workers who attend the gathering. The suggested themes for the programs of the respective days indicate the trend which the discussion is to take. They are as follows: "A Critical but Sympathetic Evaluation of the Denominational System," "Case Studies of Denominational Coöperation," "The Challenge of the Church to the Present College Situation" and "Whither Bound on the College Campus?" Some of America's outstanding men in church work are being invited to speak before the conference and lend their expert assistance to the open discussions—for which ample provision is being made. The stirrings of Youth for a united Christianity, linked with the tremendous importance of the college field to the future development of the Church, gives to this conference an uncommon interest.

WORLD HERO PRIZE COMPETITION

It is estimated that at least a half-million students took part in the study and essay-writing in the thirty-four countries that participated in the Clement M. Biddle World Hero Contest. Each school was permitted to send in only twelve essays out of all that were written in the school. Many schools did the studying but submitted no essays. A large number sent lists but did not offer essays. The votes have been counted in the offices of the State Commissioner of Education, Dr. Augustus O. Thomas, who is also Chairman of the Committee of Award of the composition. Pasteur, the Frenchman, heads the list with the largest number of votes. Among the first six are four Americans, although more foreign votes were registered than American. The four Americans are Lincoln, Washington, Franklin, and Wilson. Practically every one of the United States was represented in the contest. Schools in England, France, Belgium, Germany, Austria, Hungary, Poland, Finland, Latvia, Esthonia, Spain, Italy, Rumania, Bulgaria, Czechoslovakia, Switzerland, and Greece took part in the contest. Outside the United States and Europe, the following countries participated: Canada, Mexico, Jamaica, Egypt, Morocco, Turkey, Syria, India, Persia, China, South Africa, New Zealand, and Tasmania, as well as Hawaii, the Philippines, and the Virgin Islands. Mr. Biddle, who established the contest and offered the twelve prizes of $100 each, had asked that the study and choice of heroes be made with due consideration of nobility of character, fearless and self-sacrificing devotion to a great cause, and constructive work for humanity of a permanent character. "The reason for the wide interest of boys and girls as well as their teachers in the contest is found," Doctor Thomas explained, "in the fact that all normal boys and girls are hero worshippers and are moulded by their ideals. The purpose of the competition was to stimulate teachers and pupils alike throughout the world to make a fresh study of the elements of greatness and to gain a greater familiarity with the lives of men and women who have possessed these qualities." The entire list of twelve greatest heroes, in the order chosen by the boys and girls of the world who took part in the competition, is: Louis Pasteur, Abraham Lincoln, Christopher Columbus, George Washington, Benjamin Franklin, Woodrow Wilson, Florence Nightingale, Joan of Arc, Socrates, Johann Gutenberg, David Livingstone, and George Stephenson.

THE GREATEST OF GRACES ABOUNDING

While the maimed and the blind of the War parade French streets, while the English—as is reported—turn up their noses at the habits of American tourists and the Italians nurse a growing distrust of their former allies, there is going on in Germany an amazing reversal of feeling, which takes the form of "an unceasing pæan of indiscriminate, exuberant praise of all things American." It is this anomaly which prompts a query from the pen of Herman George Scheffauer, an American-born resident of Germany, reporting the situation in the July issue of *Travel:* "Is this heaping of coals of fire upon our American heads the outcropping, after all, of strange, wonderful complex of the German soul, some kind of practical super-Christianity which is really capable of carrying out the seemingly impossible Christian imperative: 'Love your enemies?' And of even surpassing it?: 'Love them more than yourself'." The phrase "Amerika ist Trumpf"—America is trumps—has swept over Germany, says Mr. Scheffauer, completely supplanting among the masses of the celebrated "Hymn of Hate." "It is America," he says, "that remains the great lodestar of hope.....The young scholar, the young professional man, the artist, the peasant, the servant-girl, all turn their yearning eyes westward, all hoard their meagre savings for the still too expensive third class passage to the New World."

VISIT PHILIPPINES, CHINA AND JAPAN

Robert E. Speer and wife of New York sailed, August 5, from Vancouver on the Empress of Canada for a five months' visit to the Orient. As secretary of the Presbyterian Board of Foreign Missions, he will visit mission centers throughout the far East, while as president of the national headquarters of the American Y movement, she will be keenly interested in the work of the Y. W. C. A. in China, Japan and the Philippines. After landing in Yokohama, August 15th, they plan to spend three weeks in Japan, then join their daughter Margaret in China, via Korea. Mrs. Speer is deeply interested in the sweeping industrial changes in China and Japan, and their far-reaching effect upon women and children and family life. The Y. W. C. A., particularly in China, has been a leader in investigating conditions and arousing public opinion.

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THE AMERICAN FRIEND

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WALTER C. WOODWARD, Editor

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EDITORIAL

The Truest Reading of History

IF experience is the best teacher, though a dear one, it is evident that some of us are very poor learners. It would seem that out of the tragic experience of the Great War would come some very definite lessons that no one could mis-read nor mistake. It seems but too clear to many of us that the outstanding lesson of those disastrous years is that to prepare for war is to get war. Yet, while our military men and preparedness advocates blithely tell us that they are as devoted to the cause of peace as anyone, *they* insist that the one great lesson of the war is that preparedness is the great preventive. They even go so far as to state that had the United States been adequately prepared, Germany would not have dared to start hostilities and that the four years of terrible destruction could have been avoided. It is now generally understood, of course, that it was not Germany that started the war, but it will take our military patriots a good while to find that out, or at least to admit it. Barring that detail of the case, however, what is to be said in reply to their main contention?

This is an important question in the realm of practical policy and not in the realm of mere academic interest. It is on the assumption that the preparedness advocates are correct that our Government is proceeding. We are assuming as a nation that if we make ourselves so powerful in a military way that no nation will dare attack us, we will have secured our own peace and contributed to the peace of the world. The most adequate and convincing reply to this philosophy that we have seen recently, is that given by Earl Grey, of England, in his book of reminiscences entitled "Twenty-five Years." The volume covers the war period, in the early part of which Earl Grey was such a prominent figure. We quote the words, therefore, not of a mere theorist or closet philosopher but of a world-famed statesman who, reviewing the processes of the years, comes to this conclusion of how wars come:

If there are armaments on one side, there must be armaments on the other sides.....The increase of armaments, that is intended in each nation to produce consciousness of strength and a sense of security, does not produce these effects. On the contrary, it produces a consciousness of the strength of other nations and a sense of fear.

Fear begets suspicion and mistrust and evil imaginings of all sorts, till each government feels it would be criminal and a betrayal of its country not to take every precaution, while every government regards every precaution of every other government as evidence of hostile intent.....The enormous growth of armaments in Europe, the sense of insecurity and fear caused by them—it was these that made war inevitable.

This seems to me to be the truest reading of history, and the lesson that the present should be learning from the past in the interest of future peace.

Already there are evidences at hand in connection with our own national policy that give force to the above observations. In framing its militaristic policy our government is assuming that whatever ambitious program of preparedness we may undertake will have no counter effects in inducing other nations to attempt to match us. It was not many months ago that President Calles asked the Mexican Congress to grant the Government power to enforce compulsory military training for all Mexican youths. The plan presented for approval was based largely on our new system of military training camps. Similarly, an Associated Press dispatch came from Russia saying that compulsory military training in colleges is the latest means adopted by the Soviet Government for the development of its national defense machinery. Note this significant statement in the dispatch: "The system in many ways resembles the one in the United States." The conservative papers of Germany very generally interpreted the policy of the American Secretary of War as an argument in favor of Germany's pre-war policies of preparedness. We have already shown in these columns that German philosophers and military writers have been very closely followed and generously quoted in the preparation of the textbooks and manuals of training which our military leaders are putting in the hands of our young men who are subject to compulsory military training in our colleges and universities. In the face of all these manifest trends, can there be any reasonable doubt on the part of unbiased minds as to the correctness of Earl Grey's statement of the truest reading of history?

If Munitions of War Could Speak!

NOT many weeks ago the country was horrified over a great explosion of deadly government explosives in New Jersey, resulting in the death of a large number both of soldiers and civilians. The customary inquiry was conducted and now we are told that no human agency contributed to the accident, but that it was undoubtedly produced by a stroke of lightning; or "an act of God," as legal fiction and phraseology would doubtless phrase it. And so human responsibility is disclaimed, official faces are saved and everybody is happy again, save the bereaved families into which destruction so suddenly thrust itself.

As a peace-time explosion among our own people, the event is deplored as a tragic accident. If it had occurred in war-time among "the enemy" it would have been hailed with satisfaction as a mere incident of a successful offen-

sive. It has remained for a blind man, a participant in the last war presumably, to think of some of these ghastly implications. "What was the thing that killed the men?" he asks. "Surely, could the particles and fragments of the exploded shells, mines, the dynamite, T. N. T., and powder speak in their own defense, they would say: 'What right have you to condemn us? We were made for killing. Killing is all we know. Can we be blamed for chancing to kill the makers instead of those whom we were destined to kill?' Back of the instruments of destruction are the hands of men, back of their hands their brains, but back of their brains is the nightmare of fear, one man of another, one nation of another. Fear is the murderer of men."

Opposed to fear and its deadly weapons, how fine are love's victories, as suggested in these lines which we found the other day on the cover page of *The Presbyterian Advance!*

Truth and Love no swords and guns employ,
Nor on the sting of venomed words depend.
They wait and serve till Lies and Hate destroy
Themselves; and when the bitter struggles end,
They stand as victors of the hard-fought day
To bless the vanquished with benignant sway.

Thoughts on Moral Courage

BY RACHEL DAVIS-DUBOIS

WHAT shall I do to inherit eternal life? This is the time of the year we would all like to prolong—to make eternal—"When Heaven tries earth if it be in tune and over it softly her warm ear lays." This laurel and rhododendron, these laughing buttercups—if only they would last! This note of the skylark! This green, green grass, this spring, this youth of mine—what can I do to have eternal life?

Once there was a man who asked that question and received his answer. He was a young man and a rich man. He loved life and luxury, he loved being well groomed—as we all do, he loved rich and flowing robes, when most folks lived in rags. He loved good times, gay times with friends, forgetting this world's miseries—in short a fine young man, but still he did hunger and thirst after something else.

There was another Man. He too was young, loved youth, and friends, gay times and comforts too—he too was rich but his wealth consisted not in material things, which moth and dust do corrupt, but in spiritual treasure, which no thief can steal. So wealthy was he in this that his face fairly gleamed, like a priceless jewel. He was so filled with this spiritual treasure that all who came in contact with him were touched and warmed and vitalized. As the sun is to our earth so was he to people. The first young man saw that and said to himself, "There, that fellow has something I have not. I want it too." So he went to him and said, "Master, what can I do to inherit eternal life?" And Jesus looked at him and saw that he had many cloaks when others were naked, that he had many camels while others died on the road to Jericho, and Jesus saw that taking much thought about those things was eating up the young man's soul and so he answered, "Sell all thou hast and give to the poor and follow Me." And the young man turned away in sorrow for he had many things. What a tragic moment! The young man did not shrug his shoulders and say "I should worry." He turned away in sorrow—he wanted badly what Jesus had but he hadn't the nerve, the moral courage to pay the price, and so he turned away to comforts and luxury, yes—but also to dark and gloomy days. We are not given a picture of that young man's old age but I'll venture it was an unhappy one.

What shall I do to inherit eternal life? Although the question always has been the same I don't think the answer is. But the method of acquiring it is the same—it is the willingness to sacrifice and the practice of moral courage. To Joan of Arc the answer was that she should leave her flock of sheep and go amidst a pack of cowed, disheartened, whipped men and give them new life and courage. To bob her hair and wear knickers when no one else did, hundreds of years before it was the style, that does take moral courage; and to ride a horse into battle and come back and submit to a witch trial and then to be burned at the stake rather than to forsake what was to her the voice of God—there is extreme moral courage.

To John Woolman, the answer was, "Stop thy trade after thou hast set by a little sum and before thy vitality is gone and devote all thy time about getting others to give up slaves." This was a hundred years before anyone else thought it was practical. He didn't go about just getting people in general, especially those who didn't own slaves, to recognize the evil of slavery—he went straight to the owners and by his calm logic and sweetness of spirit, got them to free the slaves they owned. John Woolman asked, what shall I do to inherit eternal life, and his answer was to leave his comfortable home at Mount Holly, New Jersey, to travel when it was uncomfortable and unsafe to travel and finally to catch that most dreaded of all diseases, smallpox, and to die of it away from home. John Woolman knew that the answer was moral courage and he has inherited eternal life.

And so all through the ages we find both men and women willing to pay the price of eternal life. Not always do we recognize them while they live among us but great is our inspiration when we do. Because of that here is the story of one who still lives. In Alabama, there is a great Negro school built by the untiring efforts of a man who goes down in history as one of the world's greatest heroes. Another man is the head of the school now, trying to carry on in another's footsteps, its work. That school carries and sustains the hope and inspiration of millions of Negroes. It is a precious place, materially and spiritually. Around about this place there is prejudice—*race* prejudice—that cancer which eats up the souls of those who have it and sometimes starves the souls of those against whom it is held.

Recently there was a war, when colored soldiers were used as freely as white soldiers as shock troops at the front to protect their country, the cornerstone of which is "all men are created free and equal." There is no segregation in modern warfare. Bombs and gas crippled and blinded those colored men as easily as they did the white soldiers. A hospital was built with money from the Federal government on land given by Tuskegee—a hospital in which only Negro soldiers would be treated. After sixty years of freedom, race pride and intelligence have trained many fine Negro doctors and nurses and race pride wanted and insisted that that hospital be totally manned by Negro doctors and nurses.

But race prejudice said to itself, as it decked itself in hoods and sheets, "No Negro shall hold a position in this hospital above that of common labor." Then it went to the office of the President of Tuskegee with a petition and it said to Dr. Moton, "You must sign it that under no circumstances should there be any Negro physician or nurses at the Tuskegee Hospital." Dr. Moton tells his own story according to the *Afro-American* newspaper for May 15:

"And I wasn't feeling very good naturally; that committee of 12 or 15 people—all white men in the community, one a member of the legislature. We argued for three hours. I sat with my

elbows on my desk. They sat around me. I keep the office furniture that was used by our friend, Dr. Washington; some how or other I get inspiration in using that desk. And I sat there and all sorts of things were said to me; all sorts of arguments.

"One man said Booker Washington gave 35 years of his life to build up this school and because you are stubborn, refusing to sign a little paper here, you are going to have it all blown up in 24 hours. Another man said, you understand we have the legislature, we make the laws, we have the judges, the sheriffs, the jails; we have the hardware stores, the arms. One man said, a thousand men told me, called up this morning and said, 'we will be over at an hour's notice and wipe out the whole (blank) institution if things are not going the way you want them to go.' Your life is in our hands.

"I said, Gentlemen, I would be sorry to have anything happen to Tuskegee Institute. I would hate terribly to have anything happen to it, but so far as I am concerned—you say my life is in your hands—I agree with you; you have all those things; you can take my life or anything. I haven't a gun in my pocket or anywhere else. You can wipe me out; you can take my life, gentlemen, but you can't take my character.

"And I said, if Negroes who are educated and trained for service along all lines can't serve their own people and can't serve in that hospital on land given by a Negro school for Negro soldiers by the federal government; if they can't practice in that hospital, then you might as well wipe out Tuskegee Institute and every other Negro school and institution in the world. The sooner you do it the better.

"So far as I am concerned, gentlemen, I have only one life to give, but I would give a dozen for this cause; and Tuskegee is the best school, the work that Booker Washington began is the best work for you to destroy. If I did that I would be deceiving my people and my country. I don't care if that hospital did cost around three million dollars and I don't care if the budget is around 8 or 9 hundred thousand a year, it's a Negro hospital and for Negroes and if Negroes can't run it, if they can be found and I know they can be found to do it, gentlemen, as far as I'm concerned you can wipe out the hospital and the school and Moton."

"Astonished to find a man who valued his honor more than his life those men backed down. There was no violence. Tuskegee was safe. A colored personnel efficiently administers the Tuskegee Veteran's Hospital to-day because this man staked everything and won."

Moral courage—oh yes—it took that for Joan of Arc and John Woolman and Dr. Moton—but what chance have I to practice it? Nothing dramatic ever happens to me. It takes moral courage gently to call your friend down for saying Nigger; to write to your local editor saying that the name of a race Negro should be spelled with a capital as well as a Caucasian; to allow no one in your presence to make a sweeping statement derogatory to any race; to subscribe to Negro magazines and to show them to others; to buy and enjoy their books; to attend their conventions and to invite them to ours; to make contacts, both as individuals and groups, with those of our own cultural level, believing that simple Christian fellowship is what we need and that only moral courage will do away with race prejudice.

The Yarn About the Yarn

BY ROBERT H. DANN

HERE is the yarn, or it may be a parable. Each morning in our little linen mill someone has to make a series of tests that reveal the strength of the yarn that was spun the day before. This operation is carried out with the aid of a testing machine that pulls on the ends of a twenty inch piece of yarn. Of course the yarn breaks in time—and naturally breaks at the weakest place in the whole twenty inches. Does this test, or the average of twenty tests give the strength or the weakness of the yarn?

To go back one stage in the story of the manufacture of the yarn, we find the spinning frame. Here rapidly circling fliers put the twist into the flax, that can never be taken out. It becomes yarn for evermore with a given number of turns to the inch. Its character is fixed, its history, as yarn is made, it is *yarn*. Those places that will break in the tests are there, and if the test is applied they will break, but if the test is not applied they will never appear and probably will last just as long as the rest of the yarn. Just one inch or one tenth of an inch or just the next stop from the break may be a stronger inch or stronger tenth of an inch, but the weak place is there just the same.

What was the yarn like before it got its permanent set? Well, something like the following had happened. The flax was in what is known as the sliver form. Sliver can be a mile long or just a yard long; one sliver can be placed on top of another, twelve slivers can be placed on top of each other. Weak places in one may be covered by strong places in another, weak places in twelve may be covered by weak places in twelve others. A man wearing two pairs of overalls hopes the holes will not come opposite each other, so in forming sliver it is hoped the weak places will be covered up by the strong.

In addition to this doubling up process there is also a lengthening out process; it is relentless in the way it exposes the weak places. One yard may become ten or one mile may become ten miles, one strong place may be weakened, and one weak place, just as long as a point, just a stop, can become ten times its original size. In spite of the repeated doubling up of weak places, this terrible drawing process keeps on exposing them.

Just before the sliver gets its permanent twist one yard is lengthened into twenty yards, one inch into twenty inches and one stop or point takes on size, and size enough to break when under the examination of the testing machine.

This is the story of the yarn, but perhaps it contains some lessons. I get from it several, but will keep some of them to myself. When selling yarn, or buying yarn always test it, find out just how strong it is if selling, and just how weak it is if buying, but when one is talking about individuals or institutions go easy on the tests for you may find the weak places and miss the strong ones and by the process known as spinning yarns, or is it gossip, a small weak place may become a large, permanent defect.

Salem, Oregon.

World Brotherhood

The molten truth of Christian faith takes form
In minds of varying type; and brotherhood
Prevails when those who lead are understood;
Their motives pure; their methods true to norm;
Their lives above reproach; against the storm
That threatens growing faith, they stand, who would
Promote, through truth and love, the common good;
They trust the light of Christ for real reform.
The hand Divine that fashions human minds,
And groups them into States for larger work,
Fulfills a worthy purpose, true to plan;
Responding to that touch in faith, each finds
His place and does his part, a prince or clerk;
Together make a Brotherhood of Man.

Richmond, Indiana. JOHN R. WEBB.

Jesus came to perfect our relationship to God. He defined it repeatedly as his purpose and he said very definitely, "No man cometh unto the Father but by me." It is by making the most determined, complete and decisive choice that is possible to us of his Spirit that we become truly the children of God. It is for this second birth of his children that the great divine Parent is waiting and yearning. His, first by creation, we become his finally by adoption —not his adoption of us merely, but also our adoption of Him.

—ALBERT D. BELDEN.

Congress and the Indians

Some Outstanding Effects upon Indian Affairs of the First Session of the Sixty-Ninth Congress

In his statement setting forth the work of the House Committee on Indian Affairs in the session just adjourned, Chairman Scott Leavitt shows that a total of 188 bills, 43 of which were duplicates, were referred to the Committee. Fifty-four of these bills became laws. In the following article, I want to call attention to some of these bills that aroused wide interest or that will have a considerable effect upon Indian Affairs in the future.

The appropriation of $100,000, reimbursable from Navajo funds, to go toward the building of a bridge over the Colorado River at Lee's Ferry, Arizona, was attached to an Urgent Deficiency Bill. The location for this bridge is at a remote point on the Navajo Reservation and is intended to accommodate tourist travel. It would be used very little, if any, by the Navajos. In the summer of 1925, these Indians in Council voiced their opposition to such use of their funds.

When this bill came up from the House of Representatives, Senator Cameron of Arizona, was instrumental in having the reimbursable feature stricken out. Upon receipt of the Conference Report, with the provision to reimburse from Navajo funds reinstated, the Senate again supported Cameron's position. The House, however, insisted upon retaining the reimbursable feature and so it finally became a law. But so much sympathy was aroused for the position of the Navajos that it is earnestly hoped to secure a repeal of this "grab" when Congress meets again.

The "Indian Courts" Bill (H. R. 7826) as it is popularly known, attracted widespread attention. It proposed (Sec. 2) to legalize jurisdiction of those courts, under rules and regulations established by the Secretary of Interior and usually made up of Indians unlearned in law and lacking in business experiences, over minor offenses committed by Indians on reservations. It made them liable upon conviction, to imprisonment or labor for six months, or fine of $100, or both. In this construction proposed, these courts would have been practically subject to the whims and fancies of superintendents of agencies. As the bill now stands, following hearing before the Indian Committee of the House and resulting amendments submitted by the Indian Bureau, it is at least less objectionable.

It now provides that these courts, if created, shall have jurisdiction over offenses defined by state law, committed by Indians on reservations for which no punishment is provided by Federal statute; anyone found guilty shall have the right of appeal to the United States District Court; and the sentence shall not exceed 60 days imprisonment as opposed to six months as first provided.

Authority is absolutely necessary for such offenses but care must be taken to prevent its being delegated to those likely to be swayed by personal prejudices.

Senate Bill 5152, to authorize oil and gas leases upon Executive Order Indian Reservations was vetoed by the President. It had been studied carefully and so amended as to protect the rights of the Indians as owners of Executive Order Reservations. The President held that it discriminated in favor of 20 individuals who had received permits before the Fall ruling, permitting oil development on such reservations, was reversed, and against 400 applicants for permits. The former had spent money to meet the conditions of their permits while the latter had done nothing.

There is much encouragement and assurance that the interests of the Indians will be protected in the statement of the President where he says:

"Provision has been made in the bill for the payment of certain moneys to Indians, with which I am in hearty approval and can see no reason for refusing to approve such a measure had it stood alone. If it is desired to make such privision for the Indians, a bill to that effect can be enacted without attaching to it the question of ratifyng the titles of some and adversely affecting the applications of others."

Largely through the efforts of S. M. Brosius, Washington Representative of the Indian Rights Association, the passage of a bill confirming the title of the Sac and Fox Indians of Oklahoma to 640 acres of valuable oil land, that they were in grave danger of losing entirely was secured.

The law (H. R. 9538) confirming the title of the Northern Cheyennes of Montana, to their Executive Order Reservation and providing for individual allotment is of importance because it promises to foster a state of stability and satisfaction among these Indians conducive to prosperity and self-support.

The water rights of the Walker River Indians of Nevada, were seriously threatened by a bill (S. 2826) which was ostensibly a plan for reconnaissance in Schurz Canyon to determine the amount of water available for irrigation, and a feasible reservoir site on Walker River for the benefit of these Indians. The very objectionable feature of the bill was Sec. 2 which proposed:

"That upon the passage of this act all proceedings, legal or otherwise, on the part of the federal government affecting the water right of water users of said river shall forthwith be suspended, and if when the project be found feasible, shall be dismissed."

This was aimed at litigation pending in the United States District Court of Nevada, against certain whites, to restrain them from depriving the Indians of Walker River of the water to which they were entitled. The bill was passed but with the unfair Sec. 2 stricken out.

As an indication of the trend in Indian Affairs, two bills (S. 3020 and S. 3611) that were introduced shortly before Congress adjourned, are significant. These two bills provide for the administration through public agencies of the states of California and Wisconsin respectively, of "all funds which may be appropriated by Congress during the first and second sessions of the Sixty-ninth Congress for the education or medical attention or health service and for the relief of the aged and infirm among the Indians" under the general direction of the Secretary of the Interior. The experiment is proposed to operate for two years at the end of which time the Secretary of the Interior shall report to Congress on its effectiveness and recommend its continuance or discontinuance. These bills are in line with Secretary Work's suggestion of closer cooperation between Federal and State governments.

In his remarks in the Congressional Record for July 5, 1926, Appendix, summing up the activities of the House Committee on Indian Affairs, Mr. Leavitt uses a number of times such expressions as "to place them on a self-supporting basis," and "to eventually bring these Indians to full self-government." This indicates in a graphic way the goal most to be desired for the Indians.

LAWRENCE E. LINDLEY,
Financial Secretary of the
Indian Rights Association.

PRACTICAL OPPORTUNITY

Friendsville Academy was given, for a small annuity, a farm of two hundred and seventy acres about nine months ago. This farm is good land, well improved, and in a fair state of tilth. It has been well farmed this summer, and with the help of one of the most favorable seasons East Tennessee has ever known, is producing barns full of mixed hay, soy beans, hay, oats straw, and corn. If we had fifty ewes to feed, they probably would make the school a hundred percent on the investment by next June, and we would have the sheep left. Because of our southern location, and its attendant winter pasturage, we can market baby lambs weighing nearly a hundred pounds by the last of May. Good ewes will cost us about twelve dollars each, but we do not have the six hundred dollars, and have adopted the policy of staying out of debt. If you are interested in helping a developing school in a practical way here is the opportunity. Correspond with either John L. Hackney or Luther E. Warren, Friendsville, Tenn.

North Carolina Yearly Meeting

Enthusiasm Marks Sessions

North Carolina Yearly Meeting on August 8th concluded its two hundred and twenty-ninth annual session, one unusually harmonious and enthusiastic.

In but one session was there marked difference of opinion. The Committee on Alcoholics and Narcotics brought in a set of resolutions expressed in quite extravagant language and making some extreme statements. This was referred back to the same committee and when their second draft was brought in it met unanimous approval and strengthened the cause.

A few items from the statistics may account in part for the enthusiasm. A *net* gain of 445 was reported, making a total membership up to the beginning of 1926 of 9780, of which number 3063 are under 21.

When Lewis McFarland, the Evangelistic Superintendent, presented his report the enthusiasm waxed still higher. His figures run from July 1, 1925, to July 1, 1926. The total number of accessions was 936 as compared with 482 the previous year. In many places the meeting-houses are too small and this year seventeen houses have been built or repaired. Goldsboro is in process of building a commodious and convenient house in keeping with a growing city. Winston-Salem has bought a lot in a strategic location and will soon begin building a suitable building. Old Springfield, the headquarters for the Baltimore Association after the Civil War and the home of Allen Jay and Joseph Moore while they labored in this field, has begun a new and beautiful meeting-house to accommodate its growing congregation.

Two new Monthly Meetings have been set up. The one in Raleigh is very promising with its nucleus of earnest, cultivated people. It has an open door because of its nearness to the State College and because of the fact that but one other church is at all near that part of the City.

This report elicited much interest and the loyal coöperation of the various pastors in the Yearly Meeting was heartily expressed.

The reading of the epistles from London, Dublin, Germany and Austria aroused much interest and some of these have been printed in the local newspapers. This interest in World Fellowship accounts in part for the lively session on Peace. Both Tom A. Sykes and Milo S. Hinckle contributed vigor to the meeting. The former asserted that a Quaker will now be listened to in any part of the world and stressed the importance of our being dynamic instead of static as we are all too prone to be. Shall we be spiritual sluggards and let Rotarians and Kiwanians and others do the work we ought to do? Milo Hinckle spoke with power for he has recently come into conflict with militarists because of his expressions through the press against the use of a military slogan on the postmarks of our letters.

John R. Cary and Edgar T. Hole came as "living epistles" from the Five Years Meeting and their helpful presence and words were welcome. John R. Cary said, "There is danger of thinking more about sins of the head than about sins of the heart. There is more need than ever for unity of effort. We can't weld cold iron. If it gets hot it can be fused. If Friends will get together in warm friendship they can become united."

The Board of Religious Education emphasized Daily Vacation Bible Schools and reported thirteen already held this summer with a prospect of three or four more. About 750 children, mostly between the ages of five to fifteen, have been receiving this intensive Bible, moral and spiritual training. After introducing some of the devoted young women who have served as superintendents of such schools, a testimony meeting was held in which some one from each meeting where such a school was held, told of its value.

The Young People's Meeting on Friday night with a ringing address by Wm. J. Reagan was a good introduction for the Young Friends Conference which opens just as Yearly Meeting closes, with an address by Tom Sykes. Lewis C. Moon from Baltimore was also present with especial concern for young Friends.

As usual, Saturday the last day for business, was the time for the report of Guilford College which was listened to with keen interest. In the evening the Alumni Association was in charge of the program and were proud to have as their speaker Dr. Elihu Grant, head of the Haverford Graduate School. At this session, degrees were conferred on three young people who had during the summer school, completed the requirements for graduation from Guilford College.

The gracious presence of our aged Friend Mary C. Woody was a beautiful benediction and her prayers rose like sweet incense. Another much more elderly Friend, Jemima D. White, attended nearly every business session and was the only person wearing the Quaker garb. A third mother in Israel was a visitor with a minute from her home meeting in England, Anne Warner, the widow of Yardley Warner who labored in the cause of anti-slavery in this country many years ago.

The closing meetings on Sunday were largely attended. After the opening services of the local Bible School, short and snappy reports were given by seven Friends who attended the International Council of Religious Education at Birmingham, Alabama, this spring.

Two huge simultaneous meetings were held at eleven and the messages then given were most helpful.

ALICE PAIGE WHITE.

High Point, North Carolina.

AMERICAN FRIENDS SERVICE COMMITTEE
WILBUR K. THOMAS,
Executive Secretary
Correspondence and remittances,
20 South 12th Street
Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

A GOLDEN WEDDING ANNIVERSARY

The evening of the last day of July marked the observance of fifty years of wedded life of James and Luella Welch, who for many years have been members of Friends Memorial Church in Seattle, Washington. Relatives and friends gathered to honor this happy occasion of these people held in high esteem by all who know them.

The courtship dates back to the early days when he was a boy of 14 years and attended a sale on the farm of *her* father at Birmingham, Ohio. She and an older sister tried to outdo each other in catching a glimpse of the handsome chap out the upstairs window! Some years later both families migrated to Iowa and as school teachers they frequently met each other. It was in Tama county, Iowa, in 1876, that the marriage took place. Nine children blessed this happy home of whom six are living. Three daughters were present: Mrs. T. L. Dyer of Breckenridge, Texas, Mrs. Meade G. Elliott, Miss Henrietta Welch, and one son, Lee A. Welch, of Seattle. Of the nine grandchildren seven were present including Miss Lucile Pickrell of Cherokee, Oklahoma. The family of a daughter, Mrs. Henry D. Cox, missionary to Cuba, was not represented at this reunion.

The guests assembled listened to a fitting program as Meade Elliott gave a brief resumé of their early years together which was illustrated in music and song. Four grandchildren carried out the idea of school days in a song drill, "When we were a couple of kids," as memories of the old days. Several of the old songs were introduced during the evening as reminders of their first years. "Absent," a trio, was sung by the three daughters. "Put on your old grey bonnet," was sung with action by three little granddaughters wearing grey bonnets, each with a blue ribbon on it.

Following congratulations and refreshments came the presentation of beautiful gifts from friends which were tokens of the high respect held for this bride and groom of fifty years ago; and they each responded in a manner wholly fitting their Christian character—these lives that have been a benediction to their family and friends.

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

THE BREAD BORROWER

BY MARIETTE BENTLEY

"A Friend...at midnight...saying: 'Lend me three loaves'."

I am standing, half transfigured, at an open gate of pearl;
All around, above, beneath me, fiery chariots downward whirl;
I am listening in a rapture to the news Heaven's couriers bring;
I am waiting for an audience with the Everlasting King.

Unto Him whose endless being knows no origin or end
I shall only softly whisper, "Thou thyself hast called me friend;
Else I had not dared to enter, and at Heaven's eternal throne
Plead that only title, honored by the senate of old Rome.

"O my Friend in glory dwelling, through this midnight here without,
Through earth's wilderness of sorrow, out of earth's despair and doubt,
Comes a friend upon his journey, from those dreary wilds of sin;
Every portal of my dwelling opens wide to let him in.

"Dweller on life's Bounteous Island, Thou hast given me to stay,
Where time's hungry surf is beating on the rocks so cold and gray;
Thou the wondrous grace hast given, on this desert shore to stand,
All things from above receiving from an open sunlit hand.

"I have naught to set before him, O Thou everlasting Friend;
That great gift for which I asked Thee, even Thou can'st only lend;
I have erred to speak of friendship; for the asking, let it be,
That my Friend, the Bread of Heaven, lends his triune self to me."

Glens Falls, New York.

THE ELEMENT OF WONDER IN WORSHIP

BY MAX I. REICH

We cannot say that ours is a worshiping age. Worship is rooted in the feeling that we are in the presence of the inscrutable, that which is beyond us, that which transcends our knowledge. But somehow the age we live in has become accustomed to fathom by its scientific research what were mysteries to our fathers. Biology has made the sphere of physical life its special province; psychology, that of the soul. There is nothing wonderful and mysterious left to draw out the spirit of worship.

And yet there are indications here and there that in some hearts at least the sense of wonder is experiencing a rebirth. Men are waking up to the fact that what they do not know is far greater than what they know, and that indeed the area of the knowable is but a narrow sphere in the infinite immensity of the unknowable. But it is felt that the reality of the unknowable is not therefore to be denied.

The sense of wonder which the reality of the unknowable inspires must not be confounded with the wonder begotten by ignorance. A savage will call a watch a miracle. But there is the profounder wonder leading to worship in the heart of him who is being conducted from light to light and from knowledge to knowledge. Such was the wondering adoration which the apostle Paul brought to his Lord. And it is eternal life—an unending study and discovery and growth—to know God and Jesus Christ whom he has sent.

Knowledge is not the enemy of wonder, but, on the contrary, the vaster the knowledge the profounder the humility of the mind. It is the shallow thinker who airily brushes aside the holy mysteries which made the saints, which fortified the martyrs, which inspired the prophets.

It is a known fact that great experiences have a tendency to reawaken in the soul the lost feeling of wonder. Thus the convalescent state after a serious sickness or operation. How wonderfully attractive everything—even the commonplaces of life—appear! And what shall we say of the greatest of all experiences, that of a genuine conversion to Christ? All things are made new to the soul then. Listen to the language of George Fox on this point: "Now was I come up in spirit through the flaming sword, into the Paradise of God. All things were new; and all the creation gave another smell unto me than before, beyond what words can utter. I knew nothing but pureness, innocency, and righteousness, being renewed up into the image of God by Christ Jesus." To those who have not gone this way the language of George Fox may seem very extravagant. But spiritual things, whether in the Scriptures or in the lives of saints, must be spiritually discerned.

Our blessed Lord placed the child in the midst as a model of discipleship and the pattern of life in the kingdom of God. And the outstanding mark of the child is wonder. Except we become as little children once more, by being converted from the conceit, arrogance, self-approbation, and self-sufficiency so delightful to the natural heart of man, we cannot enter God's realm of light and love. The spirit of wonder will bend over us in profound adoration before the mystery of Godliness, God manifest in the flesh. It will detain us before the cross, and the Spirit which searcheth the deep things of God will unveil its depths to our souls. We will never cease being students there. We will bend over the Scriptures, with eyes illuminated with the same light which shines from their pages, and in their light we shall see light that never was on sea or land, and much that has once been darkness to our intellect will become sunshine to our souls. —In *The Friend.*

DIGNITY WITH HUMILITY

The Orientals wear loose sandals, and when one enters a home a servant removes the sandals, pours water over his feet, and wipes them with the ever ready towel. The Master had hoped that one of the Twelve, as they had no servant with them, would offer to perform this service for him and for the rest. But in view of the fact that they had just been disputing as to their greatness, no one of them was willing to make himself of no reputation and take upon him the work of a servant. They had yet to learn the meaning of his great word, "The greatest of all is the servant of all." But the Master did not hesitate. "Knowing that the Father had given all things into his hands, that he was come from God and went to God, he rose from supper, took a towel and a basin of water and began to wash the disciples' feet."

Having this superlative consciousness, he took upon himself the form of a servant and ministered to the humblest need. "Jesus knowing—there you have the brimming tidal consciousness," as Dr. Jowett once said; "he began to wash the disciples' feet—there you have the ocean fullness in the homely creek. Expand the consciousness, and you will fill the creeks. If we would have finer doing, we must have larger knowing."

How far he stooped, yet how simple and natural his action seems when we view it in its setting and in the light of all that we know about him! His name is indeed "above every name," yet here he stands before the ages with a basin of water and a towel! He combined dignity with humility in a manner that was matchless. —CHARLES R. BROWN, in "These Twelve."

A CORRECTION

On this page in the issue of July 29, the third verse of the poem "On Galilee" was inadvertently given, in typing, an overdose of "growing" in lines two and four, for which we humbly apologize to the author and to our readers. The verse should read as follows:

He cometh in the morning watch,
As strength and hope seemed going;
The vision, like a spirit, seemed,
With heavenly radiance glowing;
They now cry out in tones distressed,
Wearied from toil in rowing.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwhere in the paper for that matter, cannot be held to reflect those of The American Friend.

SHALL WE DISCUSS MORE FREELY?

A few letters have already come in commenting upon the article, "Facing the Issues Frankly" by President William O. Mendenhall, which appeared in THE AMERICAN FRIEND for August 5. They are in direct response to the query we put to our readers as to whether they would like us to deviate from our "non-controversial" policy sufficiently to open up the columns of the church paper to a freer discussion of the issues on which Friends differ. In all fairness to President Mendenhall we are glad to quote a few sentences from a note at hand from him. He states that before submitting his article to us, he read it to a few people for criticism. One expression to the effect that the net impressions of the paper are that it is a call to controversy, arrested the attention of the writer and calls forth this expression from him to the Editor. "Of course, that is just the opposite from what I am trying to do. If there were 'calls' intended, one of them was a call to tolerance and the other was a call to mutual aid in the search for truth. I fear the emphasis was too much upon 'state your case' instead of being upon 'give sympathetic attention to the other man's statement.'"

EDITOR.

Editor THE AMERICAN FRIEND:

I would say by all means do not discuss what President Mendenhall suggested in THE AMERICAN FRIEND. I am not a college man but of somewhat logical turn of mind.

The Five Years Meeting in 1922 adopted the Richmond Declaration of Faith and George Fox's letter to the Governor of the Island of Barbados. THE AMERICAN FRIEND is the organ of the Five Years Meeting. Therefore, it is incumbent on the Editor not to publish *any thing* from *any one* that writes contrary to the said declaration and letter. I can't see what Mr. Mendenhall means by such a suggestion. By all means do not allow such a discussion.

D. W. WHYBREW.

Westfield, Indiana.

Editor THE AMERICAN FRIEND:

The first thing to say is that the issue of modernism must be faced. The tremendous advances of science have raised certain questions that religion must answer. The crisis is upon the Church. Hiding heads in the sand will not meet the crisis. The rising generation must look this question full in the face and think it through.

The Society of Friends is probably better equipped to meet this issue than any other denomination. The peculiar message of early Quakerism was that Christianity is the inward experience of the living Christ. If we could capitalize that teaching now, it would carry us above and beyond every question of historical fact or present-day creed. Shall we fail to use our wonderful heritage at the crucial moment when it is the master key to our difficulties?

The church paper ought, therefore, to have an occasional representative article from the various angles of this modern problem. At the same time the major portion of the paper should continue to be devoted to the things upon which we agree—the constructive program of the church.

Finally, the moderates of both sides must unite on a platform of toleration to save the Society of Friends from disruption. I am a modernist. I have many precious friends who are fundamentalists. We believe in each other although we do not state our theological beliefs in the same words. Our love for each other is unshakable. It is based upon life, not upon creed. The official attitude of the church must be like this. Some extremists on either side may seek to excommunicate each other. The great body of moderates must insist on mutual toleration. This simply means the love of Christ harnessed to this particular problem.

This crisis of modernism can be made the supreme victory of Quakerism.

R. W. KELSEY.

Haverford, Pa.

Editor THE AMERICAN FRIEND:

I have read the article written by W. O. Mendenhall. The various points of view have been set forth very well and I think it is in the finest spirit.

Is it a question of what we would like or a question of what is best for our Society? It seems to me the latter. There is no doubt that there are points on which various groups of Friends differ and differ so widely that unity of opinion on those points is not to be expected. Tolerance and a kindly and coöperative attitude might be the most that can be accomplished.

But tolerance and a kindly attitude are not usually acquired by constantly dwelling on the points of difference between people. It is rather the constant acknowledgement of those things which people have in common that help them get on together. If this matter is discussed through THE AMERICAN FRIEND it will resolve itself into a forceful presentation of those things on which we differ.

I am not sure that to read an article by a person of one opinion helps another to examine his own belief very much. Too often it only causes the person to cling more closely to what he believes and to stimulate a personal feeling toward the author of the article. The result is that the relationship between those two people is strained; the one who reads the article feels he has nothing in common with the author and the barrier grows higher and higher. It is much worse if the author happens to hold an office in the work of the Society at large.

If there are those who would be enlightened by a discussion of the various interpretations of theology let our editor refer them to some of the endless succession of books and magazines that are dealing with those matters. But let us not make our official paper a means of widening the gap which is already too wide between many groups of Friends. I suggest that our editor try to find those things on which we can most nearly agree and make the most of them. By that I do not mean to infer that he has not done so in the past or that I would advocate a change in the conduct of the paper.

GUY W. SOLT.

Central City, Nebraska.

WHICH SHALL WE TAKE?

Editor THE AMERICAN FRIEND:

I have just read "Thoughts on Baptism" by William P. Smith which I appreciated very much. In conversation, the pastor of one of our leading churches here told me that he baptized with water for the salvation of the soul. Now I am asking him through our daily paper whether he is still baptizing the material body in material water to save the immaterial soul from eternal death. I am asking him to listen to John in Matthew 3:11—"I indeed baptize you with water unto repentance, but He that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire." In Acts 1:4-5 Jesus says: "Wait for the promise of the Father, which," saith he, "ye have heard of me. John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." In Acts 2:4 we find this promise was fulfilled. In Ephesians 4:5, Paul says, "one Lord, one faith, one baptism." Which shall we take?

C. J. ATKINSON.

Greenfield, Indiana.

BEING A CONFERENCE MOTHER

Editor THE AMERICAN FRIEND:

Some years ago I wrote for THE AMERICAN FRIEND some experiences on being a mother. It is not for lack of first-hand material that I have not continued the series; rather is it because of the extreme speed with which our present school system enables children to read, and the sympathy I have always felt for the offspring of ministers who use their children as living examples of points they wish to make, while the poor children blush at the glances turned in their direction. But the children of the Young Friends Conference are old enough not to care if they are so used, and anyway their numbers are great. It may be I am talking about the "other one."

Being a mother always includes some rather unpleasant duties. For instance, mothers are forever having to interfere with twilight games of "Red Light" or "Going to China" or something equally interesting to call out "Eight o'clock—time for bed," and children frown and say, "Just one more game, mother," no doubt thinking that mothers really enjoy breaking up nice games. Conference bed time was some later than eight but the children were just as keen to continue the game!

However, it is not of unpleasant experiences that I would write for indeed they were too few in number to be worth a paragraph. But the happy experiences—surely a fond conference mother may be permitted to recount a few of those.

I loved that flushed-faced girl who breezed in at 10:30 about the second night, came straight to me and said, "Honest, Mrs. Emerson, I didn't mean to be late and I'll *never* do it again." I had only to look at her to know that she would not, and after that she arrived three minutes early rather than late.

The door had closed and all but locked when a youth approached and in a stage whisper wanted information about peach pie. Was there any left from dinner? They were hungry, three of them. They were willing to buy it if necessary but they did want some peach pie. Sadly I must tell them that I was not the guardian of peach pie and that the cooks were asleep. There really should have been some connection between mother and pie but alas, in this case there was none and the poor lads had to worry along until breakfast.

A serenade had been planned and practiced for. Following an announcement asking for close observance of closing hours, a representative of the group came to ask what they should do. All tuned up as were these young troubadors, when advised to omit the performance we heard no music and no complaint.

I was talking over a difficulty with a fine girl who was not realizing quite all possible from the Conference. "I will have nothing more to do with him if you would rather," she said. I was not asking her to break a newly formed friendship but to regulate it. She offered to do more than I asked in her eagerness to comply with my wishes.

At the close of the Conference a few remained in the dormitory and breakfasted there before starting on their auto journeys. A girl from one group consulted me about wearing knickers to breakfast. Would it be proper since they were leaving immediately afterward. Such thoughtfulness for the proprieties seemed to me commendable and a little unusual. Indeed where were the much discussed youth of today regardless of the advice of their elders? Evidently they did not come to the Young Friends Conference. One wonders if they would not tend to vanish in an atmosphere of comradeship between young and old such as we enjoyed during the time of the Conference.

Even closing hour with its trifling difficulties brought its joys. For any mother there is a deep content in the good-night hour. And so in those ten days I came to count upon the time of good-nights about the hall. There was calmness after the extreme busyness of the day, and time for quiet interchange of thought. What wonder there was loitering?

This mothering of a conference was a new experience. I have always had a little doubt of my ability to properly love an adopted child, but my only regret about my "many children" was the lack of time and opportunity to know every one of them as well as I learned to know a few. Truly it is good to see the youth of our Society at its finest and best. To do so is to receive a great stimulus to faith and hope for the future.

ELIZABETH H. EMERSON.

WHERE LOVE BREAKS THROUGH EASILY

Alma Swift Describes Work at Swift Industrial School and the Home at Buff Bay, Jamaica

The Christian Guardian says, "Getting to heaven is the last thing any healthy Christian ought to be thinking about, not because he is indifferent to the great future that God has planned for him, but because on his way thither he has so many important, heroic and worth while things to do that his time and thought and soul are full of them. The great things in the Christian life are its opportunities, not its reward," Estella Lewis, Phulmat Brown and I often face our task of caring for our boys, the institution and the church and helping in community life beyond our borders and feel there are so many important and heroic and worth while things to do that the great things in the Christian life are its opportunities.

The lines of work, as always, have been varied this quarter, but added to our responsibilities we have had sickness that has taken our time and strength over a period of nearly ten weeks. We had an epidemic of measles and all but five of the boys had them.

We lost one little boy who had bronchial pneumonia. It was a very sad time in our home. We felt very keenly the loss of this little one as he was so lovable and bright. Three other boys were very ill at the time. There was no fear or superstition, as is so often the case when there is death. Barack Sing knew Jesus, and we thank God for the opportunity of teaching him to know and love Him. His heart was so tender toward his Savior and he loved Him well. The last two weeks of the malady we had to have a trained nurse. We had an experienced woman with us all the time, who gave much valuable, untiring help.

After all was over, I was studying problems and realizing how Barack had wound his loving tendrils around my heart. I resolved I could never take another child into the home to have to part with and suffer for and love as I had this one. I do not think I asked the Heavenly Father about it. I just resolved I would not take any more.

The next day brought a letter from the Protector of Immigrants. He said he was sending a little boy to take the place of the other. I felt faint, but the boy is so dear and has the same loving ways as Barack. Again we see our opportunity. He is very fond of Phulmat Brown and follows her about. She talks Hindi to him. The first Sunday at church Stella Lewis was before the Sunday School giving a talk. He saw her and ran and hugged her tight. After all, the Sunday School is a good place to show love and affection. Perhaps his civilization is better than ours.

One of the boys had an accident that might have proved serious. All of the boys were carried to and from school quite a good bit after their illness. One boy thought he would step out of the carriage while it was going, with the result that he fell under it and the back wheel ran across his chest. We felt very alarmed and sent him at once to the hospital. The doctor examined him and kept him in the hospital over night and pronounced no injury at all.

We had real pleasure in our self-denial offering. We explained just what the money was needed for and what self-denial meant and told them the blessing of giving, and asked them what they wanted to do without. They have home-made peppermint candy every Sunday. That was almost unanimously voted out, only one little boy opposing.

Then they left off porridge and one other thing beside their personal denials. Their spirit of giving was just fine. In fact, they are fine boys altogether, and we delight in our daily opportunities.

There is a decided moral tonic in any sustained effort to rise above threadbare ideas and descriptions which are the bane of preaching, to those heights of artistry, suffused with universal nature, that have a lasting place in the heart of mankind.

—S. PARKES CADMAN.

AN UNUSUAL OFFER

For forty cents the Layman Company, 730 Rush Street, Chicago, offers to send to any address, postpaid, 37 large page, closely printed pamphlets, several of them new, aggregating over 350 pages by more than 30 different authors of various denominations. The price is less than the cost of production. With the first order we will include, without extra charge, enough copies of a startling pamphlet, "Winning Financial Freedom," to supply a copy for each of his church officials.

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BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

IMAGINATION AND RELIGION

By S. PARKES CADMAN

The Macmillan Company, 199 pp., $1.50.

This series of six lectures was delivered before Vanderbilt University as the Cole Lectures for 1924. Those who had previously been moved by the impassioned oratory of this great preacher, says Edwin Mims, professor of English in the University, in a brief foreword, were scarcely prepared for the clearness and the force with which he expounded a difficult subject or for the style of the written discourse. The volume is, in fact, an illustration of the theme. "Only a man of profound imagination could have conceived and worked out such a presentation of the subject."

The development of the theme may be indicated by the chapter titles in succession. They are: the Power of Imagination, the Wonders of Imagination, the Perils of Imagination, the Imagination in Man's Spiritual Growth, Imagination and the Bible, and the Christ of Romance. Each chapter is a masterly presentation of the phase of the theme treated, in the light of modern scholarship, with a wide range of reference to corroborate the speaker's own conclusions. The style is a bit heavy and the thought often profound, calling for a rereading of the passage to be sure that the meaning is clear to the reader, but each page is worth reading several times, not merely to feel sure of the meaning but particularly to appreciate the beauty of the thought clothed in noble words and to feel the thrill in "the spinal cord of an ascertainable purpose."

"Our subject," says the author, "is invested with the utmost seriousness because imagination is the sole intellectual force which operates in direct contact with the physical organs.....Every excellent thing in civilization is born of things that are, plus a vision of what they ought to be, whether in utilitarian or human projects." Imagination which reproduces the past and vivifies the present is "creative in that it originates meritorious ideas, embodying them in poetry, prose, the material works of inventive genius and the numberless hypotheses of science." The wonders to be admired and the perils to be avoided abound on every hand, but it "should be gratifying to reflective minds that legitimate imagination can, if needs be, rewrite Christian theology upon the basis of its accepted facts and experiences. It has also the ability to make preaching a joyous inspiration for preachers and hearers alike."

Over against "the Sophism calculated for exigencies of the moment, the Hedonism related to sensual pleasures, the Skepticism which rejects religious certitude, the Platonism which discards the weak and unfit, the Stoicism which sets up the iron rule of necessity and abdicates the throne of freedom," which are all products of the imagination and have all failed, is the message of Jesus Christ expressed in parables, which with "pictorial genius revealed his unique oneness with the Father and his inerrant comprehension of human souls."

The closing chapter gathers up the threads of thought in a grand climax and declares that " it is in the imagination of Jesus as the source and light of Christian Idealism, that we must find him afresh and preach him in strict accord with all experience, including that of scientific knowledge." For the Christian minister, "all truth and love are in Christ, from whose exalted personality streams a divine radiance upon the human heart, uniting God and man forever."

THESE TWELVE

By CHARLES R. BROWN

The Century Company, 278 pp., $2.00.

This is a study in types of human temperament and nine of the twelve types are taken from the ranks of the original Apostles of Jesus. It is a study of great leaders and their counterparts in our modern civilization picturing, vividly and humanly, the men who were closest to Jesus. Here is graphically shown that in the Kingdom of God there is room for "all sorts and conditions of men," and each character studied is discussed in terms of today.

Variety and distinctness of types are very evident from a glance of the chapter titles which include the Man of Impulse, the Man of Silence, the Man of Temper, the Man of Decision, and the Man of Business. These are for the most part "outdoor men, fishermen, farmers, peasants, and the like, whose main concern had been with things and persons, rather than with words and abstract ideas. They would have a keener sense of reality. They would be better able to keep their feet on the ground, even with their heads and their hearts among the stars." What is on record about these men is here happily correlated and their personality so portrayed that one feels the impact of their spirits and better appreciates the unique contribution each makes to the life of his time.

The sketches of Barnabas and of Paul are also included, and phases of their temperaments are indicated which add effectively to the impression one gets from reading about them in the New Testament. The Man of Sympathies rendered a mighty service in preparing the way for the writer of letters "potent in their influence upon Christian thought and life through all the centuries."

The closing chapter presents Jesus: the Son of Man, the Perfect Type. "His supreme excellence, the moral quality which renders him the Perfect Type, may be said to be in a certain poise and balance, in all His attitudes, in all His utterances, and in the net result of His influence upon the lives of men." He combined strength with tenderness, earnestness with patience, dignity with humility, and "embodied all the high qualities which the prophet had in mind when he called the Coming One of Israel, Wonderful Counselor, the Mighty God, the Everlasting Father, the Prince of Peace."

These twelve men, strong in their individuality, "show none of that smooth monotony so often apparent where things like clothes-pins, hens' eggs, or bananas, are counted off by the dozen. They followed the same Lord, but each on his own feet, with his own particular gait and style." "They are twelve men out of whom even the weight of an incomparable training had not pressed the wrinkles of sharply defined personality. They followed the Master not in a weak, servile, monotonous imitation of the letter—they followed him in the fine spontaneous freedom of the Spirit."

The style is racy, the thought clear and strong with a wide range of reference to the apt expressions of writers having a bearing upon the theme. The book is devotional rather than critical, written in a delightfully simple and humble vein, with a message for all who would live out their own lives as God intends without trying to imitate too closely the outstanding characteristics of great and good men.

THE ADVANCING SOUTH

By EDWIN MIMS

Doubleday, Page Co., $3.00

This is a new book by a man who knows and loves his subject. Dr. Mims is professor of English at Vanderbilt University, Nashville, Tennessee, and is known as an author of a carefully written biography of Sidney Lanier.

To one who has the opportunity of travel through the southern part of our country, advance is evident, but some of us have to rely upon print for this information, and here is the opportune book for those who have to stay at home. In it Dr. Mims stoops neither to radical nor conservative but is always hopefully progressive. He neither attacks nor defends, but he gives the best answer I have seen both to the critic and the sentimentalist.

It is the story of a part of our country which is stepping hopefully from adolescence into manhood, from suppression and oppression into expression. With the opening up of resources, with the coming of industrialization, does it mean that the southern end of "The Great Valley" is to become "The Ruhr of America?" Read the book and you will be a better citizen.

LUTHER E. WARREN.

FRIENDS, WATCH THE GENEVA CENTER!

Bertram and Irene Pickard are now settled in Geneva. Bertram Pickard says, in a letter dated to us June 17: "In setting out to report the events and the developments of these first two weeks of our sojourn in Geneva, one's strongest feeling is one of thankfulness for the great kindness and helpfulness of Friends, both here and at home, which have made our path so much easier than it might have been, and indeed much easier than we thought it would be.....

"Needless to say, we felt at once the need of wise counsel. Accordingly after helpful conversation with Dr. and Mrs. Nitobe and with Silvanus Jennings, the Treasurer, we asked these Friends to form with us the nucleus of a provisional Consultative Committee which would interest itself especially with the International Service of the Center. This step I reported to the group at their monthly business meeting on Sunday, June 6, and at Dr. Nitobe's suggestion concerning the respective functions of the Group and Center, the Group as a Group, appointed its clerk and assistant (Adele Jaquerod and Irma Tischer) to serve on the Committee."

The Group is responsible for opening up the Center on Sunday morning and for the social tea on Saturday afternoon, and is also taking full responsibility for the midweek meetings.

"We have made certain internal rearrangements at the Centre. We have converted the Reading Room into a light and airy office, and are utilizing the big Meeting Room itself as a Reading Room and Library during six days of the week, reconverting it for Sunday. The third room, formerly the office, thus becomes a storeroom."

The question of the proposed Weekly Lunches is still being considered. The idea is to give visitors to Geneva who are genuinely interested in international questions, (a) the opportunity of hearing expert speeches on topics of common interest, and (b) the opportunity of meeting socially, representatives of the various international organizations."

Bertram Pickard has already had three interesting interviews at the Palais des Nations (Secretariat) respectively with Mr. Cummings (Information), M. Colban (Minorities), and Major Abraham (Political). It is through the first named that he hopes to get the necessary facilities for close touch with the League Meetings of various kinds. The last named he saw at the request of Hilda Clark concerning the question of the proposed loan to Bulgaria for the help of refugees. Major Abraham evidently has the welfare of the Bulgarians much at heart, and he was very sympathetic.*

(*Friends will remember that the loan to Bulgaria has been recently granted by the League of Nations.)

Several meetings have been held since the last report, at which usually about six nationalities were represented, and different speakers who had just returned from various countries spoke on their experiences in those countries. One night Miss Schlesinger who had just returned from Germany, spoke on the German Youth Movement; another night Wilfred Conard spoke on his experiences in Egypt and Palestine, and another night a group met to hear M. Rausch, a well-known Swiss educationalist, speak on the theme "Peut-on Eduquer l'Enfant?"

TEACHERS AND SLIDES NEEDED

A few days ago a letter came to the Foreign Board office bearing a request for a teacher for the Boys' School at Ram Allah, Palestine. A college graduate—either man or woman, who can teach two or more of the following subjects is urgently needed: English, Commercial subjects, Physics, Chemistry and General Science.

The term of service is for nine months, beginning the latter part of September or the first of October. A salary of $700 will be paid and room and board furnished free. The round trip to Palestine costs about $550. Any one who is interested is invited to correspond at once with the American Friends Board of Foreign Missions, 101 South Eighth Street, Richmond, Indiana.

A normal school teacher (woman) is urgently needed for the Holguin School in Cuba. For particulars write to the above named address.

Charles S. Vincent, pastor at Spicy Grove and Cedar Hurst, Jamaica, has written to the Foreign Board office to know whether there are Friends who would be glad to furnish him with stereopticon slides for his church work. Slides depicting the Life of Christ, Old Testament stories, temperance and educational slides will be greatly appreciated. Here is an opportunity for Bible classes to meet a definite need. Write to the American Friends Board of Foreign Missions, 101 South 8th Street, Richmond, Indiana.

MISSIONARY TEXT BOOKS

For 1926-'27

WOMAN'S MISSIONARY UNION

"MOSLEM WOMEN"
By A. E. and S. M. Zwemer. Cloth 75 cents, paper 50 cents.

"TWO YOUNG ARABS"
By A. E. Zwemer. A story for juniors. Price 75 and 50 cents.

"OUR TEMPLED HILLS"
(For Home Mission Study). By Ralph A Felton. Cloth $1.00, paper 60 cents.

Programs for the year, 5 cts. Helpful pamphlets and leaflets available. Address

AGNES L. DAY
WESTFIELD, INDIANA

ANOTHER LETTER FROM RUFUS M. JONES

We have just left Kobe for China and are now on the last lap of our journey before the Conference. Our sixteen days in Japan have been crowded full, with no time left to do any more than we did. I gave ten different addresses during the time and we saw the most important sights and spectacles that a foreigner is expected to see. The Japanese Friends Conference in Tokyo was a kind of summer school attended by many of the Friends from the outlying towns as well as from Tokyo. It was an interesting experience and it was felt to be a time of blessing. I addressed two public meetings in Tokyo, one called by the Council of Christian Churches in the Y. M. C. A. Hall and the other a gathering of the Christian pastors of the city.

One of the most important occasions of my visit was a banquet given for me by Viscount Shibusawa, the leader of philanthropy and public spirit in the present life of Japan. He is 87 years old, a type of man like Charles W. Eliot, interested in the best constructive lines of thought and action. The banquet was attended by some of the foremost scholars and leaders in the country. The topic for the occasion was on international relations and I spoke of the fundamental basis of a new and better civilization. My reception was generous and hearty and I had about an hour of personal and intimate conversation with the Viscount on the future relations between Japan and America. We thoroughly understood each other in thought and spirit, though neither one of us could understand the language of the other. I spent last First-day at the famous mountain city, Karuizawa, where the missionaries from all parts of Japan spend the summer. We had a reception at the home of Horace Coleman and met a host of missionaries on Seventh Day and on First Day I addressed a large meeting in the auditorium, probably three hundred. We have visited most of the outlying Quaker groups and meetings and we have visited the great temple cities of Nikko, Kamakura and Kyoto. I have quite lost my heart to Japan, and want very much to have a longer visit there some time. It is impossible to speak too highly of the work and public influence of Gilbert and Minnie Bowles. They stand out like two spiritual mountain peaks in the life of both the city and the nation.

We are bound for Tsingtao, sailing on a small native boat, eating Japanese food, (mostly with chop-sticks) and we are the only foreign passengers on the boat. We are now in the inland sea and are due on Seventh Day. We expect to spend a week there getting into final shape for the Tsinan Conference which opens on the 4th of August. We are all well, though nearly melted in the summer heat of the Orient.

On the Taisan Maru,
July 2, 1926.

QUAKERDOM · AT · LARGE

Thomas R. Kelly of Earlham College and Elizabeth Marsh, secretary of the Five Years Meeting Young Friends Activities, will have charge of the Young Friends Forum at Wilmington Yearly Meeting. Dr. Kelly will also give the address on Saturday evening, Young Friends night.

A very happy occasion was a recent wedding which occurred at Shirley Court, the home of Mr. and Mrs. Alvin McCollum, Long Beach, California, the contracting parties being Professor Gurney Hadley of the Polytechnic High School and Ambie Sanders of Los Angeles, Frank W. Dell officiating. The best wishes of many friends attend them. They will be at home, after August 15, at 243 Arlington Street, Long Beach.

On August 4 near Shawnee, Oklahoma, the historic log house, associated with the beginnings of Friends mission work among the Indians in the Southwest, was destroyed by fire. With it went the frame building whose erection is associated with a later period of our mission work and which has for a few years served as the home of Charles L. Wooten and family, who purchased the building from the Friends mission, since which time they have been conducting an independent work among the Indians there. The loss is a very serious one for the Wootens, who were away from home, the result being that practically nothing was saved. For the present they are occupying the meeting-house which stands not far from the site of the destroyed buildings.

Gerrard Roberts in a Letter from London, in *The Friend,* quotes an amusing and possibly an instructive bit from "How to Choose Religion" in Rose Macaulay's A Casual Commentary, a collection of delightful and sometimes rather barbed essays. "It is much better to be a Quaker. Quakers say no creeds, so they can believe anything they like. They depend on the light of conscience. They have meetings, at which, if the spirit moves you, you can speak, and say what you like. For the rest of the time you can sit still and think, except when listening to the sayings of your fellow-members. The drawback to being a Quaker is that you have to be very busy with causes and good works; you start funds for the distressed, and food centers for the hungry (particularly in central Europe and specially for those with whom your country has recently had differences), and try to get laws altered. When your country goes to war, as countries from time to time will, you are in an awkward position, and very unpopular, as you think it wrong to fight. Quakers make the best chocolate."

What within the recent years has become an annual conference of such pacifist religious bodies as the Brethren, Mennonites and Friends, will take place at Carlock, Illinois, from August 30 to September 1. It is proposed that the Carlock Conference on Pacifist Action should seek to elaborate a program of action toward peace by denominational bodies, local congregations and individuals. Accordingly topics to be discussed are: Steps Toward Understanding; The Individual's Peace Program; The Church's Part; and A Complete Peace Program. Those well known among Friends who will lead the discussion with addresses are Thomas Que Harrison, Richard R. Wood and Elden H. Mills. Carlock is located about ten miles northwest from Bloomington, Illinois, and is easily accessible. The first meeting will be held Monday evening, August 30, at 7:30. Headquarters will be at the Mennonite Church, Main Street. Hospitality in the way of rooms and breakfast is extended by Carlock folk. All arrangements for accommodations should be made with Mr. Ernest Zoll, Carlock, Illinois, to whom all such correspondence should be addressed. A general invitation to attend is extended.

NEWS OF OUR MEETINGS

Blaine G. Bronner who has been pastor of the Capay Rancho Friends Community Church for the past three and a half years is moving with his family to Alamitos, California, to have the pastoral care of the Friends Meeting there. His address will be Garden Grove, California, Route 1.

Elbert Russell, who is spending the summer in California, teaching in the School of Religious Education, at the Palisades, at Santa Monica, gave a very helpful, and instructive address to an appreciative audience at the First Friends Church, Long Beach, California, Wednesday evening, July 28. His subject was "The Open Door For Friends." Previous to the address, one hundred Friends participated in a covered dish dinner, and during the social hour many old-time friendships were renewed. For several months, the pastor, Frank W. Dell, has felt the call to Evangelistic work, and the Monthly Meeting very reluctantly accepted his resignation as pastor of the First Church, preparatory to his taking up a new line of work. Through years of study, he has evolved a method of instruction in spiritual matters for boys and girls, the application of which has brought results so far-reaching in their scope, and so indicative of lasting results, that he has decided to give his full time to this particular line of work. At present he is spending his vacation in a Boys' Camp at Idlewild, in the San Bernardino Mts., where he is giving daily instructions to the boys assembled there. Not only is he greatly loved by his own congregation, which he has served so faithfully for the past two years, but by sister churches as well, having filled very acceptably the position of President of the Ministerial Association during his pastorate in Long Beach. He has not only preached the full Gospel fearlessly from the pulpit, and constantly in his daily contact with the public, but quite as fearlessly, and successfully he has investigated civic conditions, and pointed out the need, where need existed, for reformation. It is with sincerest regret that the relationship between pastor and people is thus severed, but they can only say God bless, and prosper him in the work to which he is called.

Meeting-house activities are closed in Brooklyn until Sept. 12. Owing to Labor Day, the Friends being away on vacations the New York Monthly Meeting will be held one week later than is usual, Sept. 8, instead of the 1st. Six members were received at the last Monthly Meeting held August 4. Mildred E. White was warmly greeted as she stopped for two days in New York, on her way home from Ram Allah, Palestine. There is a meeting for discussion and worship held at The International House every Thursday evening at seven o'clock. This is in connection with the summer school at Columbia University.

J. Lindley Spicer who was in Palestine two years ago is giving a course of Stereopticon talks, under the auspices of The Evangelistic Committee of New York. He speaks two evenings each week in a tent at 160th Street, in the Bronx. This location is in the "Colored Zone." The Negroes seem very appreciative of all opportunities to know about the Holy Bible and the Holy Land.

On the evening of July 23, there was held at Vermilion Grove, Illinois, the Young Friends Conference of Vermilion Quarterly Meeting. About eighty young people were present. Plans to secure a speaker for the evening failed at the last minute, but the meeting seemed just as helpful as if there had been one, for, under the able leadership of O. H. Cox, many of the young people were brought to express their own ideas. He put before them this question, "What relation would this Conference, and the one to be held at Russiaville, have to my Christian life?" Several well-thought-out answers were given. Audrey Castle led in the singing of a few

hymns and music was furnished by Elwood and Vermilion Grove Meetings. A deep regret was expressed that Vermilion Quarterly Meeting is to lose O. H. Cox and family and appreciation of their splendid work was spoken of. After the meeting a social hour of games and refreshments was enjoyed on the Vermilion Academy Campus. It was felt that the Conference meant much to the Young Friends because of the fellowship, the inspiration, and the many worthwhile things that were said.

Bloomingdale Quarterly Meeting was held at Bloomingdale, Indiana, August 6-8, with a good degree of interest in all sessions. Friends were favored in having Emory J. Rees and his wife, Deborah G. Rees, present and felt they had a wonderful story to tell of Friends mission work in East Africa, and the information and inspiration, which they gave, were much appreciated. Ira Downs, pastor at Benson Chapel, and other local ministers gave helpful messages also. Superintendents of departmental work for the coming year were named as follows: Evangelistic, Sibyl J. Haworth; Religious Education, Leland Chapman; Foreign Missions, Lenora N. Hobbs; Home Missions, Leona Stout; Literature and Peace, Rhoda Banta; Prohibition and Purity, E. N. Carter; Young Friends Activities, Achsa Chapman; and Statistical Secretary, Allen Nelson.

Pasadena Quarterly Meeting met the last week in July at Bethel Friends Church, the Sunday morning services being conducted by Arthur Wollam. Lindley A. Wells has moved his family to the parsonage succeeding, as pastor, Roy Knight who is in evangelistic service.

Union Friends Church of Shawnee Quarterly Meeting, Kansas Yearly Meeting, enjoyed a fourteen-day evangelistic campaign with George C. Wise as evangelist and F. Murray Haworth as song leader, that closed August 8. The messages were strongly spiritual, unfolding the doctrines as held by Friends and the truths were so taught that much fruit will result in the days to come. Six persons prayed through to definite victory.

The fourth annual camp of the Young Friends of Wilmington Yearly Meeting will be held August 27-29. In lieu of a suitable camp and rain-proof equipment, the Committee has accepted the very kind offer of President Jay to hold the camp on the College Campus using the dormitories as sleeping quarters. Invitations to join this fellowship have been extended to the Young Friends groups in Indiana, Western and Ohio Yearly Meetings, and in Ohio (Conservative) and Indiana (Hicksite) Yearly Meetings.

Frank E. Kinsey, a minister in the Friends Church and formerly a Friends evangelist, is entering the evangelistic field again and will be open for calls beginning October first. Any one desiring his services may address him at Princeton, Indiana, Box 73.

THE "BIGGER THINGS" AT RAM ALLAH

It has been a good year at the Mission. We have reached the number we have set as our goal here at the Girls' School—one hundred pupils. Our enlarged building is a joy, especially Swift Hall. We have had some interesting speakers to talk to the girls in this room. The first one to speak from the platform was Dr. Wm. T. Ellis, the traveler and correspondent. He left this thought with the girls:

"It is the heart and not the brain
That to the highest doth attain."

The Old Students Association give $1000 for the building. Now they are getting a piano for Swift Hall. They are very loyal to the school. The girls now in school are helping also. In our big new dining-room, we are using the old benches and any odd ones we could find about the premises, to make enough for our bigger family. Some of them are very much patched. I felt we must make some new ones as chairs seemed too expensive, when it occurred to me that perhaps the girls would each beg or earn one. I had a sample chair made, strong and very good looking. Our smallest girl went home for her birthday and her father gave her as one gift the $2.00 needed for her chair. This was the beginning. A Friend from Brooklyn was visiting us and he said he would like to give twenty-five chairs for the girls who could not get the money. This was a big encouragement. The teachers each promised a chair, several girls brought back money after the Easter holidays and some girls have been earning money. A woman who had been coming in to help each day at $5 a month suddenly left and one class said they would get up early and do her work before breakfast. Another class is pulling wool for mattresses in their free time after school (we like wool mattresses the best here). On the day of the annual gymnastic drill, the domestic science class helped Miss Katie make doughnuts, others made ice cream and lemonade and we sold enough that day for ten or twelve chairs. Some of our visitors when they knew the object, were very generous. The little girls are polishing shoes to help. The boys decided that they did not want the girls to have chairs first, so they have been collecting money in various ways and when the old students return for reunion, both dining rooms will be resplendent with new chairs. They are being made at the big Syrian Orphanage so we are helping them as well as ourselves.

WHY WE ARE HERE

As I write I am wondering if you will feel that our letters this year are so full of building and improvements that we are forgetting the bigger things for which we are here! We want always to put first things first. We are here to help the boys and girls to develop in their bodies, minds and spirits. Some respond quickly. With others the improvement seems slow, but whenever we feel a bit discouraged because they need to learn so many things, we say, "That's why we are here!" and we pray again for wisdom and patience and an unfailing love. ALICE W. JONES.

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"FRIENDS" ARE FRIENDS

BY WILLIAM PICKENS

The Associated Negro Press sent to its constituent papers throughout the country the following editorial, written by Dr. Pickens who addressed the Race Relations Section of the Friends General Conference, recently held in Ocean City, New Jersey. Friends will no doubt be interested to know what a Negro thinks of them.

The Quakers, or Friends, have just held their biennial "General Conference" at Ocean City, New Jersey. The larger morning and their evening mass meetings assembled in the Municipal Pier, off the boardwalk.

This year they had among their guests a black man as speaker—especially in their race-relations meetings. They lived up to their traditions: the black man was taken in with the delegates at the best hotel and welcomed to all affairs and functions. One evening at the Hotel Biscayne they also had a great interracial social gathering in honor of their colored guest and speaker, inviting many of the colored residents of Ocean City to share in this social affair. Colored and white artists took alternate parts in a splendid musical program, and then Mrs. Rachel Davis DuBois, a Quaker by birthright, and Prof. Robert T. Kerlin, a Quaker by conviction, introduced the guest of honor for an address.

The Quakers in the whole world number only about 150,000, of whom about 100,000 are in the United States—mostly in the East and in Indiana and Ohio. But the delegates to this General Conference numbered 1200 from everywhere. There seem

to be no colored members. At least there was not a single Negro delegate. There were a few Jewish. The power and success of their conference would be creditable to those large denominations which count their members by the million.

Conscience seems still to be the dominating thing in the Quaker organism. It is interesting to see that all ages are active in these conferences—the very old and the very young. Indeed they have a "Junior Conference," which held a session during one hour on the pier, the youngest member being about four years old.

There are progressive ideas and idealistic progressives among these Quakers. They listened to the most thorough discussions against War, compulsory militarism in the state schools, and against economic robbery and intolerance. And one of their Swarthmore Professors gave utterance to ideas about Russia, which had more horse-sense in it than any other talk that has been made on that subject by an American.

And Quakers have fun. They swam and sailed, and cracked good jokes, and on the closing night, after meeting, they built a great bonfire on the beach, where they gathered and sang and told stories and laughed and fraternized with the winds and the waves of the restless Atlantic.

PRAYS FOR GOD'S SOAP AND WATER

"On Sunday," writes Mira Cope Bond from Africa, "I have the married women's Bible Class in Sunday School here on the Station. We have a roll call each Sunday and appoint three women to visit among the members, sick and heathen women. One is also chosen each week to present the lesson the following Sunday. I usually give the application and lessons drawn from the reference. I frequently go with Dr. Bond to an outschool on Sunday after Sunday School here. Sometimes we go to a distant place or places off the road, when we take our lunch. Two weeks ago we visited two preaching points about an hour's walk from the road, one at eleven o'clock and the other at two o'clock. This latter meeting was a prayer and praise service. Some might call it Christian Endeavor, as most of the audience were young people. There were one hundred present. The leader called the roll of members and each responded with a testimony. One expression we heard many times, especially from the timid ones who hurried through and sat down quickly. 'I, myself, have no strength, I can do nothing. It is only the strength of God that keeps me.' Another we heard was, 'I pray God to bring his cloth and soap and water and wash my heart clean.' One girl arose after all the members had been called upon and said she was very weak and sinful and wanted the people to pray for her.

"Every other Sunday afternoon the women and girls at Kaimosi station and often those from near outschools, meet separately from the men and I meet with them. One usually leads and then we have prayers and testimonies. This is a very interesting meeting for they tell their problems and desires more freely than in a mixed crowd. There are usually forty or fifty attending. One Sunday a young married woman arose, crying, and said that she was so sorry that she had stayed away from church and had gone to the market and bought meat. Maraga, one of the older Christian women, encouraged her and told her it was a good thing to be sorry but she must watch or Satan would make her do it again. Maraga then went on to say that Satan was at work hard all the time and that she and Lung'aho had many hard times living amongst heathen people. Old men were continually trying to get Lung'aho to drink beer and follow other customs of the old men and the younger people were trying to tempt their children away into sin. She said, 'It takes a lot of hard praying, but God is faithful and has much more strength than Satan if we trust him for it.' Another Sunday one of the most faithful members told of how hard she sometimes finds it to live a Christian life. She has lost four babies and has no living children. Heathen women are telling her all the time that the spirits are angry because she has not sacrificed and that her God can do nothing for her. He has done nothing and she must come away and sacrifice for a baby, or her husband will send her home and other dire things will come upon her. Her husband is a true Christian. She says she is sure of him and she is sure God will help her to be faithful."

INTERNATIONAL SUNDAY SCHOOL LESSON

August 22, 1926

The Ten Commandments: Duties to Man. Lesson: Exodus 20:12-21.

Devotional Reading: Proverbs 3:1-7.

Reference Material: Deut. 5:16-21. Eph. 6:1-9. Col. 3:18-25.

Intermediate and Senior Topic: Loving and Helping Others.

Topic for Young People and Adults: Ideal Human Relations.

Golden Text: Thou shalt love thy neighbor as thyself. Leviticus 19:18.

Daily Readings

M.—The Ten Commandments: Duties to Man. Ex. 20:12-21.
T.—Duties to Man. Deut. 5:16-21.
W.—Duties to Parents. Eph. 6:1-9.
T.—Our Social Duties. Col. 3:18-4:1.
F.—Duties to the State. Rom. 13:1-7.
S.—Who is my Neighbor? Luke 10:25-37.
S.—Blessings of Obedience. Prov. 3:1-7.

The Two "Tables" of the Decalogue. The division of the ten commandments has been made in different ways at various times. The ancient Hebrews regarded reverence for parents as a form of reverence for God, thus making the fifth command a religious duty. But whether there be five and five, or four and six as our Lesson Committee has arranged them, more significant is the entire absence of any separation between duties to God and duties to man. The Bible does not teach of morality as apart from religion; the two are always linked together, as here. And the order is characteristically biblical; the foundation of all its morality lies in the right attitude toward God. The spirit of brotherhood is of the same essence as that of sonship of the Heavenly Father.

Ideal Human Relations, which Jesus summarized in the words of our Golden Text, involve certain principles embodied in these six commands. Jesus emphasized the fact that they are primarily questions of attitude rather than of act, and therefore this lesson should be studied in the light of his teachings.

I. *Respect for Authority.* In the East the term "father" applies not merely to the parent of his children, but to the head of a household, to a leader, chief, sovereign, ancestor, and so on all the way up to the eternal father—God. Read in the light of the land in which it was first proclaimed, this commandment is a call to revere all above us as the representatives of God.

II. *Respect for Life.* Because man is "made in the image of God," his life, the man himself, is to be guarded. Is it not just as truly "murder" (English Revised Version), whether a life is taken in ten seconds with a pistol, or in ten months with impure food or water, or in ten years with unhealthy working conditions? Are we in the United States not violating this principle of human relations by the growing laxness in the prevention and punishment of crimes against human life?

III. *Respect for Personality.* Physical life and its origin are so intimately a part of human personality that anything which degrades these is a debasing of human values. Does not the Sermon of the Mount point out the methods by which this principle, so alarmingly disregarded today, is to be applied? "Jesus lifted the whole matter to a high plane when he said it was impossible to deal with the question of human purity unless we deal with it in the thought stage. Jesus said that the man who indulges in evil mental attitudes is guilty, and from this indictment he would not excuse the woman who by act or dress is partner to this mental state on the part of man."

IV. *Respect for Property.* Physical property plays a direct part in the development of man's character, sustaining very important relations to his moral life. "How one gets and uses property, be it little or much, is one of the surest tests of what he is."

V. *Respect for Reputation.* Every man has the right to be judged by what he really is, not alone in the court of law, but also in the court of public opinion. "Any damaging statement against a neighbor's character is a most deadly weapon. It is your business to know whether it is true or false before you touch it. Unless there is some good and sufficient reason, you must not even bear true witness against your neighbor."

VI. *The Spirit of Contentment.* This last command gets at the root of ideal human relations, by forbidding wrong desires. It is a blow at materialism, the spirit which makes possession of things a greater aim in life than the wellbeing and rights of our fellowmen. Read Jesus' statement on this in Luke 12:15. Is not extravagant living, ostentatious display or the flaunting of luxury violating the spirit of this principle, in that it awakens or strengthens covetousness in others?

"The first duty of the day, after communion with God, is a thought for others."

WENDELL G. FARR.
Wilmington College.

BIRTHS

CADWALADER—To Warren and Mary Eves Cadwalader, Oskaloosa, Iowa, August 4, 1926, a daughter, Eleanor.

PARTINGTON—To Eliezer and Flora Hobson Partington, Farmington, N. Y., July 29, 1926, a daughter, Laura Margaret.

MARRIAGES

BRIGGS-GRAY—At the home of the bride's parents, Mr. and Mrs. Walter Gray, Oskaloosa, Iowa, July 14, 1926, Edith Gray and Virgil Briggs, son of Mrs. Clara Briggs of New Sharon, Iowa. H. E. McGrew, minister.

DODSON-MILHOUS—At Friends Church, Plainfield, Indiana, July 20, 1926, Esther Milhous of Whittier, California, and Leonidas Dodson. Lewis E. Stout, minister. At home, Iowa City, Iowa.

HINSHAW-REED — At Portland, Oregon, August 1, 1926, Hazel Reed and Virgil Hinshaw, both of Newberg. Virgil Hinshaw was an A. F. S. C. worker in France about the time of the close of the war.

PIERSON-KRIZER — At the home of the bride's parents, N. H. and Luella Malone Krizer, Oskaloosa, Iowa, June 19, 1926, Lucille Krizer and George Pierson, son of L. B. and Lillian Kellogg Pierson, under the care of Oskaloosa Monthly Meeting.

WALTHALL-LIBLIN—At the home of the bride's parents, Mr. and Mrs. Liblin, of Richland, Iowa, June 18, 1926, Gladys Liblin and Orville Walthall, son of Mr. and Mrs. Sam Walthall of Oskaloosa, Iowa. H. E. McGrew, minister.

DEATHS

HADLEY—At her home in Richland, Iowa, July 17th, 1926, after nineteen days of suffering, Susan Santee Hadley, wife of Franklin Hadley and daughter of Jacob and Marjorie Haldeman, aged almost 65 years. Born near Thornburg, Iowa, she was married to Charles Santee who died in 1913. Her coming to Richland in 1917 brought to the Friends Church one of its ablest workers. She was a woman of vision and to her wise counsel and faithful effort is due much of the advancement in the work of the church. Besides the husband, she leaves an adopted daughter, a sister and two brothers. Interment near What Cheer, her old home neighborhood.

HINSHAW—In Portland, Oregon, July 4, 1926, B. Franklin Hinshaw, in his 83rd year. Born at Lynn, Indiana, a birthright member of Friends, he was converted in early childhood and became a strong Christian character diligent in obedience to the call of the Spirit. He married Eliza Thornhill and in 1872 moved with his family to Sterling, Kansas. He was here recorded a minister of the gospel and as a pioneer was helpful in establishing many churches in the state. After nineteen years of labor in Kansas he moved to Oregon where he continued his ministry. Four children were born to them, three of whom with a foster son survive. His wife predeceased him eleven years ago.

KENWORTHY—At his home in Portland, Oregon, July 22, 1926, Oliver N. Kenworthy, son of Amos and Isabelle Kenworthy, aged almost 73 years. Born at Knightstown, Indiana, a birthright member of Friends, he accepted Christ in his early teens and responded to a call to the ministry. Shortly after his marriage to Isabelle Osborne in 1874, he was recorded a minister by Toledo Monthly Meeting in Kansas. His wife was also recorded a minister a little later and together they engaged in pastoral and evangelistic work among Friends in the central and western states. More than a year prior to his death he was stricken with paralysis from which he never recovered.

LINDLEY—At the home of her daughter, Estina L. White, near Mooresville, Indiana, April 6, 1926, Deborah H. Lindley, in her 92nd year. She was a pioneer member of White Lick Quarterly Meeting, having spent her entire life within its limits, peace loving, loyal to the church and to Christ.

WOODMAN—At the home of her parents, Leland and Bessie Woodman, near Greentown, Indiana, June 29, 1926, Carlene Woodman, aged four years. She was a member of New Salem Friends Meeting and had won by her gentle spirit and winning ways the love and esteem of all who knew her. The parents, a baby brother and three grandparents survive her.

"Ye must be born anew."
John 3-7

America's Angelus

"Glory to God in the highest, and on earth, peace, good will toward men."—LUKE 2:14.

Stand back of the President of the United States and the Nation, in constructive thought for Universal Peace by meditating day by day on the fourteenth verse of the second chapter of Luke, one of the best known verses in the Bible, and make this powerful creative message of freedom—AMERICA'S ANGELUS.

Ask your friends to help make this a Universal Meditation for World Harmony.

Pass it on **Friends in Christ**

SCHEDULE OF YEARLY MEETINGS FOR 1926

With Names and Addresses of Presiding Clerks

Indiana, August 24—Muncie, S. Edgar Nicholson, 370 Seventh Ave., Penn Terminal Bldg., New York, N. Y.

Ohio, August 24—Damascus, Ralph S. Coppock, 721 Wright St., Alliance, Ohio.

Iowa, August 31—Oskaloosa, S. M. Hadley, Oskaloosa, Iowa.

Kansas, October 12—Wichita, Edmund Stanley, 1813 University Ave., Wichita, Kansas.

Baltimore, November 10—Baltimore, Md., John R. Cary, 204 Morris Bldg., Baltimore, Md.

INDIANA YEARLY MEETING

Persons desiring rooms during the sessions of Indiana Yearly Meeting, August 23-29, are asked to communicate with Susan C. Sturdivant, 612½ West Adams Street, Muncie, Indiana. Kindly suggest dates of arrival and departure, and whether you have a car at your disposal. In order to conserve space there will be no cooking in the church basement, meals being served at a nearby church. It is also but a short distance to the downtown restaurants. A room in the basement will be reserved for the use of those persons who bring their own lunch, to whom the Ladies Aid Society will serve hot drinks. Checking room and telephone will be found in the basement.

NOTICE TO MINISTERS

Recorded ministers who expect to attend Indiana Yearly Meeting at Muncie, Indiana, commencing August 23, 1926, and who have a minute from another Yearly Meeting directed to Indiana Yearly Meeting, and who desire board and lodging, should as soon as possible notify Robert W. Randle, 1234 Main Street, Richmond Indiana, in order that arrangements may be made therefor.

The American Friend

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CENTRAL CITY, NEBRASKA
Friends Meeting. Ralph H. Boring, Pastor. Bible School 9:45 a. m.; Meeting for Worship 11:00 a. m. and 8:00 p. m. Christian Endeavor 7:00 p. m.; Mid-week Meeting, Thursday, 8:00 p. m. Central City is located on Lincoln Highway and Main Line Union Pacific. "Nebraska Central College" located here. A cordial invitation to tourists and visiting Friends.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO
North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Pastor, Charles A. Mott, 4005 Meade Street, Phone Gal. 3581J. A cordial welcome to all out-of-town Friends.

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THE AMERICAN FRIEND
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